

BAPTIST REC
ORD: 5,400 circulation
Subscription price, \$2.00
per annum in advance. A
fine advertising medium.

DN B229rcj

BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST

MERIDIAN, MISSISSIPPI, THURSDAY, MARCH 24, 1892.

SUBSCRIPTION \$2.00 PER ANNUM

VOL. 16---NO. 6

SOUTHERN BAPTIST RECORD

J. A. HACKETT, EDITOR,
G. W. GARDNER, EDITOR,
H. A. DUNCAN, ASSOCIATE
H. M. LONG, GENERAL AGENT.

Published every Thursday by THE
BAPTIST RECORD COMPANY.

Subscription Price, \$2.00 per annum.

Money should be sent by express
to "The Baptist Record," New Orleans or New
York. "The Baptist Record" is a Baptist Record.

Brief-massage notices free; lengthy
ones \$1.00.

Advertisers containing one hundred
words or less will be charged five dollars all over that
number to be charged for at the rate of
two dollars per word.

Advertisers for publication must be
written on the paper only. Re-
printed manuscript is not accepted.

Advertisers who desire to be continued
at which time all dues must be paid.

Positively no advertisement inserted
in these columns unless on metal base.

Advertising rates, fifty cents an line.

EDITORIAL.

NOTES AND COMMENTS

The damages charged against
Chili for the insults offered and injuries
done to the sailors of the
Baltimore, a United States war
ship are over \$2,000,000. A pretty
round price to pay for a drunken
sailor.

The Suez Canal saves 3,500 miles
between Liverpool and Calcutta;
the Nicaragua Canal will save 10,
000 miles between Yokohama and Liverpool.
But a simple, loving
faith in Christ will cut off all of
that weary bend in the road round
by purgatory on the way to heaven.

If you are looking only for good
in a man, don't cultivate a too intimate
acquaintance with him, for
you will be almost certain in four
cases out of five to have verified
that old saying that "familiarity
breeds contempt." Not a few people
as well as things glitter only on
the principle that "distance lends
enchantment to view."

The prohibition of liquor saloons
within a mile of the Soldier's
Home in Washington City caused
an immediate and considerable increase
in the price of real estate in
that part of the city. But a great
oxygen goes up from the liquor
dealers against the law as an
enchantment to view.

The prohibition of liquor saloons
within a mile of the Soldier's
Home in Washington City caused
an immediate and considerable increase
in the price of real estate in
that part of the city. But a great
oxygen goes up from the liquor
dealers against the law as an
enchantment to view.

We are not sure that the an-
nouncement that "he died from
over work" can be relied on every
time or even often. Such a
thing was once reported in a city
where we were living and we
preached sermons magnificent in
their simplicity and adaptability,
and so they went direct to the hearts
of His hearers. He should even
model. Someone has said of
Dr. Bipedus that he is an educated
corn-field preacher. No higher compliment
has ever been paid him. And it is just this that the church
of that negro at Texarkana, Texas, sometime ago, by a deliberate
mob, notwithstanding the heinous-
ness of the crime that called it
from the pulpit. In either case he made a great mistake,
and is culpable, if he does not promptly
correct, as far as he may be able,
any silly requirement upon the
part of his people, which necessitates
the squandering of valuable time.

The prayer was offered by the
pastor in a tender and earnest
pleading for the future usefulness
of his son in the gospel.

The Bible was presented by the
writer. The benediction was pro-
nounced by Bro. Whitfield.

Many of the members came for-
ward and gave the young preacher
the hand of warm and affectionate
greeting. His noble wife—formerly
Miss Nettie Smith, of Enterprise—
was happy. She had been praying
for this for several years, and now
she was exulting in the realization
of her prayers. Here is a good
opportunity for some church or field
to secure two good earnest workers as
pastor and wife.

At night this scribe preached to
a most patient and kindly disposed
congregation that well-nigh filled
the large auditorium. After the sermon,
the same presbytery proceeded
with the aid of the other five
deacons, to ordain to the deaconship
Brothers Wofford and Owens, two
excellent Christian men. Bro. Miller
offered prayer, Bro. Johnson gave
to his corps of seven "helpers"
a brief, but touching and instructive
lecture on the relation of the deacons
to their pastors and their du-
ties in this relationship. He said
that he treats his deacons like he
does his watch—carries them near
his heart. And I am persuaded that
these seven Christian men will carry
their pastor in their hearts of love
and devotion.

Dr. Johnson is in his work here
for all that he is worth under God.

His people are receiving him
graciously. The union is a happy one,

a fitting one, and good news is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THAT PLEDGE.

The Chickasaw Association has

a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$50, and the money is going

to come up to the Lord's host from

Columbus. L. M. STONE.

THE CHICKASAW ASSOCIATION

has a pledge to the students fund of the

Southern Baptist Theological Semi-

nary of \$

[The following poem was recently written by Mr. M. B. Lowrey, a young business man known to many readers of THE RECORD. It was dedicated to his brother, Rev. W. T. Lowrey, President of Blue Mountain Female College, on his 34th birthday. His sentiment will find sympathy in many hearts.]

MY HEART GOES BACK.

My heart goes back to the home of my youth.
These gayly cities, and crowded streets
Where wealth with abject poverty
meets.

Where the air is laden with smoke and slate
And the song and curse and love and hate
Where countless thousands are rushing
and

For gold and honor and good and bad
Where the great whirlpool of pleasure
and greed
Has swallowed up every craft and creed,
Has tattered my soul, and my heart beats
hot.

For that beautiful, blissful, heavenly
spot.

My heart goes back to the home of my
youth.

For many years I have slowly moved
In the prime and strength of my young
manhood.

And bathed with this consolable life
That men call business, and I call strife
I have looked on the grueling, grinding
That has covered the earth like a
massive weed.

I have looked in vain for the beautiful
day

Of peace, and the germ of brotherly
love.

And my soul grows tired of the struggle
and the

For the ear's great centers are centers
of sin.

My heart goes back to the home of my
youth.

I do not shrink with a bairns tear
From these scenes that harass me year
by year.

Nor is it the bairns as of a child
For a plaything lost, Nor a fancy wild
But I love the beauty, pure and good
The laughing brook, and the singing
bird.

And I know that the growing up of char
ters should be

Begetting but the fruit of your ripe
and whitened

But, these now! How they surge
and swell

This flood for the wrath of a seething
heat!

My heart goes back to the home of my
youth.

That ancient type of the land above
That day of purity, peace and love,
Far off from these sickening days of sin
And the follies and frailties of East
India.

Where bonds are ready, and hearts are
ace

right.

And the air is fresh, and the sun is
bright.

Where no direful deeds in the dark are
wron

Where purity leaves each word and
thought

Where no lurking thives are on your
track,

Thereto there that my heart goes
back.

M. D. LOWREY.

Cincinnati, Ohio, March 3, 1892.

MIRACLE.

J. CHRISTIAN, D. D.

NO. 1.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." John 2:11.

There is an old English fable full of the deepest significance. A man once found a valuable coin, but afterward he kept his eyes fixed upon the ground in search of the precious metal. During his life he thus obtained several pieces of money; but for him the beauty of the heavens and the brightness of the ever-changing clouds were lost. He thought the whole universe was murky because he never lifted his eyes from the dirt of the streets. This is parable of our own century. The general study of natural science has blinded our eyes to anything beyond nature. There is a very general disposition to consider physical and mathematical paths as the only truths which are solid and well proved, and to banish the wants of the heart and conscience, and the more elevated requirements of reason to the land of chimeras and vain imaginations. The progress of science—legitimate subject of pride in our time, conceals, therefore, a dangerous rock. Minds fixed upon natural facts, as well as those shallow minds from whom the changeable surface of history hides its solid foundations, both arrive at one common result. The phenomena of time hides from them eternity. Two the greatest edifices created by modern genius, science and industry, project the shadow of doubt over our generation. It seems that every stone added to the building veils from us a new portion of the eternal azure." We are looking so intently at the natural world that we fail to catch a glimpse of the supernatural. We walk so constantly in the valley we never cast our eyes to the hill-tops. We are so interested in geology, we forget the star-dotted city of God; and in the modern biology that the science of the spiritual life is clouded. This is the day when we clothe the body and neglect the soul; forsooth because one is natural and the other is beyond the vision of our blinded eyes. The supernatural is as real and is as certainly a fact as the natural world.

WHAT IS A MIRACLE?

Webster defines it as "a wonder, or wonderful thing. Specifically, an event or effect contrary to the established constitution of things; a supernatural thing." In the New Testament four words are used to denote these supernatural occurrences: namely, Miracles, wonders, works. The first is the power which signifies powers, and the second is the agency by which these powers are manifested. The second,

terata, wondrous, denotes the impression made upon the minds of men. The third, *semeia*, has special reference to the system which the miracles were supposed to inaugurate. The last, *erga*, works, is used only by Jesus himself. In his mouth *miracles* denotes no marvels, for with him all things were natural and in perfect accord with his own nature and doings. A miracle, then, is a direct interposition of Deity, intended to attest his revelations. A miracle is only performed when God has a direct message for man, and that message needs a supernatural seal to attest its divinity.

The only way to successfully controvert miracles is to deny the existence of God. Atheism does what an argument cannot, for it stops up every avenue of inquiry. According to an Atheist, this universe is a machine of its own creation and superintended by its own impulse. It plunders the soul of every noble aspiration. The solitude, of such a one is like to aloneness, fatherless Cain, "who hears only the sound of his own footsteps in God's resounding creation." To such a one heaven and earth has been deprived of beauty, the sun of its power to cheer, and every great thought its power to inspire. Such a one is an orphan wandering in the universe with the corpse of nature as a companion. Immorality is a myth, and God the imagination of a diseased mind. Here is bankruptcy, a waste, a chaos. To such a mind there can be no supernatural, and hence no miracles.

When once we admit the existence of a God, there is no longer a shadow of doubt that miracles may be performed. If God created the world, he has power to modify it to suit his plans, and it does not require a great faith to believe that he will conduct all things in wisdom. If God acts, he must act as God, and his works are necessarily superhuman in their nature. To deny

THE POSSIBILITY OF A MIRACLE, is to dispute the omnipotence of God, and hence his existence. Miracles are the sparks glistening on the wheel of Divine Providence as it revolves in ordinary work. The Duke of Argyle, with his usual brilliancy, has pointedly stated the argument: "To believe in the existence of miracles we must believe in the superhuman and the supernatural. But both of these are familiar facts in nature. We must believe also in the supreme will of a supreme intelligence; but this, our own will and our own intelligence, not only enables us to conceive of, but compels us to recognize in the lower laws and economy of nature. Her whole aspect 'answers intelligently to our intelligence—mind responds to mind as in a glass.' Once admit that there is a being who, irrespective of any theory as to the relation in which the laws of nature stand to his will, has at least an infinite knowledge of those laws, and an infinite power of putting them to use, these miracles loose every element of inconceivability. In respect to the greatest and highest of all—that restoration of the breath of life, which is not more mysterious than its original gift—there is no answer to the question which Paul asks: 'Why should it be thought a thing incredible that God should raise the dead?' If that position is true, the difficulty in believing in God and in miracles, is one and the same.

The intelligence and adaptation shown in nature are quite as marvelous as anything we read in the Bible. John Stuart Mill, the last of the world's logicians, said in the closing year of his life: "It must be allowed that the adaptations in nature afford a large balance of probability in favor of creation by intelligence;" and the number of instances of such adaptations are immeasurably greater than is, by the principles of inductive logic required for the exclusion of a random concurrence of independent causes, or speaking technically, for the illumination of chance." Is it not miraculous that where we find fire, that there is water to match it; a wing has air to match it, and an eye has light to match it? The fish that swim the ocean blue have eyes because there is light, but the fish of the Mammoth Cave have no eyes, for they dwell in eternal darkness. "The migrating swans fly through the midnights and the morns, and they lean in perfect confidence upon the supernatural. We walk so constantly in the valley we never cast our eyes to the hill-tops. We are so interested in geology, we forget the star-dotted city of God; and in the modern biology that the science of the spiritual life is clouded. This is the day when we clothe the body and neglect the soul; forsooth because one is natural and the other is beyond the vision of our blinded eyes. The supernatural is as real and is as certainly a fact as the natural world.

TO BE CONTINUED.]

THE OBSERVANCE OF THE SABBATH.

HOW CHRISTIANS VIOLATE IT.

In two other articles previous to this one I tried to show among other things that the Sabbath was not abolished by the Savior and that the command, "Remember the Sabbath Day to keep it holy" is just as binding upon us now as when it came thundering down from Mount Sinai into the ears of the children of Israel. That the change from the seventh to the first day of the week was no doubt by divine command or by divine authority and that the change was only a change of the day and not a change in the manner of observation. Now do we as Christians observe the day as the Sabbath? We meet for worship once or twice each day, but how do we spend the day otherwise? Many read secular newspapers filled with political matters, railroad accidents, murders, thefts, suicides and sensational affairs well colored by the reporter in order to make the paper sell. While perhaps it requires no labor to read this yet it takes our thoughts almost as far from God as it is possible to do.

It is theft because it is taking time and thought which belongs to God and giving them to those who have no right to them. We can find a wonderful tale where we stop to read. There is not a flower that blushes by the roadside but that tells a more thrilling story than a Scott or a Dickens. Nearly every variety of flowers are dependent for life on the transfer of the pollen from one flower to another by means of insects. It appears that the structure of flowers is elaborately contrived, so to secure the certainty and effectiveness of this operation. There are baits to tempt the nectar loving insects "with rich odors exhaled at night, and lustrous colors to shine by day;" there are channels of approach along which they are surely guided, so as to compel them to pass certain spots; there are adhesive plasters nicely adjusted to fit their proboscis, or to catch their brows; there are hair triggers carefully set in their path, communicating with explosive shells, which project the pollen stalks with unerring aim upon their bodies. There are, in short, an infinitude of adjustments, all contrived so as to secure the accurate conveyance of the pollen of one flower to its precise destination in the structure of another. Oh, how wonderful and marvelous is God in his works; and were we to come to his word and not find miracles, it would not be in accord with the book of nature. Miracles are on every side of us. The natural is a

continuation of short space. It is rather a startling fact that he brings out, that while the real recorded history of English Baptists begins in 1611, that the Baptist church of Calvinistic faith in London, became convinced in 1660 that immersion was the only scriptural baptism, and knowing no body of Christians in England that immersed, they sent Richard Blunt to Holland, where he was baptized by John Battie, and on returning baptized Samuel Blacklock, and these two baptized the rest. Another stunning fact is that he lands the Mennonites of Holland as the next class of Anabaptists, and says "they regarded affusion as a sufficient baptism." The Mennonites survive to our day, and the bulk of them practice pouring for baptism, but some of them practice immersion, and probably have practiced it from the first.

1363.

Some of the few things in the book that I consider not only more

individual preference and of hurtful

tendency, as well as doubtful

history, are the following: "But the

conviction has been deepening and

widening of late years that our pub

lic worship lacks elements of color,

and variety, and richness that it

should have, and that it has de

parted from the scriptural method

in practically giving over the pub

lic worship of God to two hired

functionaries, the minister and the

choir." It appears to me that

there is about as much poison

in that as is in the set of fishing to

go to the store.

Now if God says "Remember the Sabbath day to keep it holy," and we do not allow servants to rest and attend worship on Sunday, we do wrong ourselves and throw away a great opportunity of teaching the doctrines of Christ to another.

Many also go to the post office on Sunday to get their mail. Here is a two-fold wrong, and the mail on Sunday, especially in business letters, takes our time

from God and puts them on the bus

iness and cares of life. We need

rest from worldly care, and ought to honor God in our rest and acts.

The second wrong is

we say by our conduct that we

are not in what we do not do. If a father

should say to his son, "Go and re

main at the store today and attend

to my business," and that son should

go and spend the day fishing, the

wrong would not be so much in the

act of fishing as in the failure to go

to the store.

Now if God says "Remember the Sabbath day to keep it holy," and we go and spend the day in someth

ing for our own amusement, that

that amusement may be innocent in itself, yet we have not obeyed God's command.

To ascertain what influence

exists a constant failure to scriptur

ally observe the Sabbath will have on

Christian, we have only to compare

one who observes it with one who does not. One is a well rounded

well developed Christian character,

while the other is a dwarf so to speak.

He goes on to say: "The introduction of congregational singing and the responsive reading or chanting of the psalms, as well as the use of certain ancient forms of devotion that are the common

heritage of Christendom and not

the property of any church, has followed close on the conviction."

Don't you see? I wonder how wide

his historic observation extends. If he were to visit the six hundred

Baptist churches in these piney

woods of our State, he might have

reason to doubt the universal prevalence

of his historic facts. And I

do not suppose there is an import

W. C. T. U. lecturer in the world

who is not a woman suffragist.

Why is this? An easy answer suggests itself at once. And this revolutionizing principle is spreading like

a contagion here in our sweet

Sunny South. What agency is it

that is spreading that contagion in the South? The answer is, the W. C. T. U. and its advocates. Both

of my gentle and amiable critics have

shown that they have not escaped.

One says that it is a question with

two sides, and leaves us to understand

that she is on one side.

The other one complains of being

under the "ban" of the W. C. T. U.

in the matter of voting. Yes, there

is that "ban" and it is the "ban" in

the matter of voting." That's the trouble. Well, we tell the sisters:

"Seek to be good, but sin not to be great;

A woman's noblest station is retreat;

Her fairest virtue fly from public sight;

Domestic worth—that shuns too strong a light."

And it was a woman who wrote:

"Maid's must be wives and mothers, to

fulfill the entire and holiest end of woman's being."

ern women (God bless them) should go blinding into a thing like that and that is too bad! We weep and are sad. And the evil doctrine is spreading in our dear Southland.

My sister attempts to justify the

course of the White Ribbon, but it is

only an attempt and a very feeble

HOME CIRCLE.

WOMAN'S AND YOUNG PEOPLE'S MISSION SOCIETIES.

Please to bear in mind that the third quarter of the conventional year close April 1, and all Societies desiring a place in the report to the Woman's Missionary Union at Atlanta the 6th of May, must send in their reports as promptly as possible after April 1.

There has been some complaint that the Societies had not been told who to report. Blank forms are always sent out by the Central Committee a month before the close of the quarter; this is a notification. Last week Centennial literature and blank forms were mailed to every Society and to every vice-president in the State. If any fail to receive this package, please apply to

Mrs. NELLIE D. DEUPREE,
Chair, Secy. & Treas. Cen. Com.,
Clinton, Miss. In.

WOMAN'S WORK.

CENTRAL COMMITTEE 1891-1892.

President—Mrs. Adelia M. Hillman, Clinton.

Vice-Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Nellie D. Deupree, Clinton.

Recording Secretary—Mrs. Minnie Campbell, Dawson, Jackson.

OTHER MEMBERS.

Mrs. Rebecca P. Sprague, Jackson.
Mrs. Sallie A. E. Haley, Jackson.
Mrs. Anna R. Ratliff, Jackson.
Mrs. Sammie J. Landers, Canton.
Agents of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustaining Agent Ministers and Home Missions.

A PRAYER MEETING IN RUSSIA.

It is not the easiest matter for a free American to form an idea of a prayer meeting in Russia. Attending at such a meeting may result, and has more than once resulted, in banishment to Siberia. In order to find the best parallel, you must go back nearly Nineteen Centuries, to the times of the upper room meetings at Jerusalem. The resemblance between the position of Christ's followers under the scepter of the Roman Emperor and under the crown of the Russian autocrat, has certainly more than one striking point. It is true that the Roman Emperors had no Siberia; the followers of Jesus of Nazareth, but they had other "ways and means" to dispose of them.

To aid the reader in forming an idea of a Russian prayer-meeting, I ask you to make me company to one. This time it is not, as sometimes, going to be held in some back-forest in some mountain-grotto, or some other secluded spot in the country, but in a large house in St. Petersburg, belonging to a foreign merchant residing in that city.

It is Saturday evening. It is of course, a "secret meeting." If it became known, the police would rush down upon it, as wolves upon their prey, seizing the attendants and conveying them to the prison. Therefore secret communications are sent to friends concerning the time and place for the meeting. "Sentinels" are placed at different stations near the house, to report, if any danger should appear, and to prevent friends from coming in too large numbers at once, so as not to attract attention. More than half hour before time, friends begin to drop in; some thro' the store, where they look at merchandise like other customers, until a convenient moment, when they are beckoned by a clerk to enter the back door, and walk upstairs; some thro' the gate and the large entrance, others thro' a back-yard up the kitchen stairs. But the police authorities have one representative in each house, the dvornick, and how to escape him? If he is not himself a secret attendant of such meetings—as is the case in this house—he may be persuaded to keep quiet in some other way—there are many "ways and means" in Russia.

The appointed hour was struck, and about 80 friends are assembled in a large room facing the courtyard, with a small room behind, provided with a back door into the kitchen. In this room two prominent processions and some other conspicuous persons have taken their place; for in case of any danger they would be able to escape thro' the kitchen.

The meeting begins with silent prayer—no singing, from fear of being observed. Then a brother reads a portion of scripture (all the rest opening their Bibles, which they always carry to these meetings, and follow the reading and the quotations), making appropriate remarks upon each verse and then upon the whole of what has been read, showing an unusual familiarity with the word of God and a deep and earnest devotion. Then other brethren and sisters follow up with short remarks and prayers or personal experiences of trials and deliverances, sorrow and rejoicing. Then follows a deeply touching part of the meeting. The young man rising from his seat near the door, neatly dressed yet betraying that he is poor and belongs to the working class, after casting a searching look around him, and having satisfied himself that only friends are present, tells the sad story of a well known Christian friend who has been taken by the police from his home and friends, no one knows where. An intelligent looking young lady reads a short letter from a

Christian friend living in exile in Siberia. Others tell of searches in their houses by the police, of dangers threatening different "suspected" Christians, whereupon all kneel down in prayer for friends in prison, in exile, or otherwise tried and suffering—and in prayer for the Czar and for Russia. And the prayers here uttered are real prayers, pleadings with God. There was not so much crying and sobbing as one would have expected; but there was a deep and strong earnestness saturated with childlike trust in God. It was felt that we were in the sanctuary, in the very presence of our Lord.

Then the Lord's Supper was celebrated after the manner followed among Baptists, at the close of the quarter; this is a notification. Last week Centennial literature and blank forms were mailed to every Society and to every vice-president in the State. If any fail to receive this package, please apply to

Mrs. NELLIE D. DEUPREE,

Chair, Secy. & Treas. Cen. Com.,
Clinton, Miss. In.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had done so a year ago! But somehow the mother's heart was not aching as it had been. It did not hurt her to remember.

Later the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

FIND NEW THINGS.

"Children, I have a story to tell you," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town."

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hayfield, where I had been at work since daybreak. I was tired, drowsy, and hungry. It was two miles into town. I wanted to get my supper and wash and dress for singing school. 'My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think."

"Of course, father, I'll take it," I said heartily, giving my scythe to the man. "I have a good boy to me, Jim."

"Thank you, Jim, he said. "I was going myself, but somehow, I don't feel very strong to-day."

"He walked with me to the road that turned off to the town; as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house, I saw a crowd of farm hands at the door."

"One of them came to me, the tears rolling down his face."

"Your father, he said fell dead just as he reached the house. The last words he spoke were to you."

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'

It is Saturday evening. It is of course, a "secret meeting." If it became known, the police would rush down upon it, as wolves upon their prey, seizing the attendants and conveying them to the prison. Therefore secret communications are sent to friends concerning the time and place for the meeting. "Sentinels" are placed at different stations near the house, to report, if any danger should appear, and to prevent friends from coming in too large numbers at once, so as not to attract attention. More than half hour before time, friends begin to drop in; some thro' the store, where they look at merchandise like other customers, until a convenient moment, when they are beckoned by a clerk to enter the back door, and walk upstairs; some thro' the gate and the large entrance, others thro' a back-yard up the kitchen stairs. But the police authorities have one representative in each house, the dvornick, and how to escape him? If he is not himself a secret attendant of such meetings—as is the case in this house—he may be persuaded to keep quiet in some other way—there are many "ways and means" in Russia.

The appointed hour was struck, and about 80 friends are assembled in a large room facing the courtyard, with a small room behind, provided with a back door into the kitchen. In this room two prominent processions and some other conspicuous persons have taken their place; for in case of any danger they would be able to escape thro' the kitchen.

The meeting begins with silent prayer—no singing, from fear of being observed. Then a brother reads a portion of scripture (all the rest opening their Bibles, which they always carry to these meetings, and follow the reading and the quotations), making appropriate remarks upon each verse and then upon the whole of what has been read, showing an unusual familiarity with the word of God and a deep and earnest devotion. Then other brethren and sisters follow up with short remarks and prayers or personal experiences of trials and deliverances, sorrow and rejoicing. Then follows a deeply touching part of the meeting. The young man rising from his seat near the door, neatly dressed yet betraying that he is poor and belongs to the working class, after casting a searching look around him, and having satisfied himself that only friends are present, tells the sad story of a well known Christian friend who has been taken by the police from his home and friends, no one knows where. An intelligent looking young lady reads a short letter from a

Christian friend living in exile in Siberia. Others tell of searches in their houses by the police, of dangers threatening different "suspected" Christians, whereupon all kneel down in prayer for friends in prison, in exile, or otherwise tried and suffering—and in prayer for the Czar and for Russia. And the prayers here uttered are real prayers, pleadings with God. There was not so much crying and sobbing as one would have expected; but there was a deep and strong earnestness saturated with childlike trust in God. It was felt that we were in the sanctuary, in the very presence of our Lord.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had done so a year ago! But somehow the mother's heart was not aching as it had been. It did not hurt her to remember.

Later the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over every day for the last five months. Wrapping it about her child's guest, she took her back to her own home.

And thus was done one of their errands—Housekeeper's Weekly.

Then the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms; dressed in satin and lace, with little bronze shoes on—just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak or

going to her bureau drawer she took from it a tiny red cloak; it was one she had crocheted over



TO OUR BRETHREN AND FRIENDS

The Baptists of Jackson have commenced to build a house of worship, with Denominational Mission Rooms, the completion of which will require a sum of money double their ability to raise. This is a picture of what the house will be when it is finished. They did this under promise of assistance from brethren and friends in the State, who said that the denomination must have a better house at the Capital than the local church can build. This is a picture of what the work needs rooms for its Secretaries, literature, etc. We have given \$100 each, and hereby earnestly entreat all friends to join us in the effort to get one hundred persons to contribute \$100 each to the work. There will be rooms in the building for the Convention Board's Secretary and rooms also for the Woman's Central Committee. Marble slabs will be wrought into the inside walls of the Mission Rooms into which will be inscribed the name of every one who gives \$100 toward the building, or the name of some other whom he may wish to memorialize in this way. A large Memorial Volume will be kept in the rooms, in which will be written a biographical sketch of every one whose name appears on the marble, and the name of every one who gives anything at all toward building the house. We commend this feature. "The memory of the just is blessed." A contract to complete the building has been made with Mr. John F. Barnes, a builder of large experience, who has made church architecture a specialty. This building will be an ornament to the city, and we believe a great help to the denomination in the State. Send on, immediately, to H. F. Sproles, at Jackson, your agreement to join the one hundred. The money should be paid at the earliest possible convenience, as the workmen are gathering and arranging the material, and will begin the brick work as soon as the weather will permit. When you send your promise, state when the money will be paid. Let those who cannot give the \$100 contribute what ever amount they may be able to give.

R. B. CAMPBELL

J. Z. GEORGE,

J. B. CHRISMAN,

R. B. MINNIS,

JOHN POWELL,

W. B. JONES,

W. H. HARDY,

H. C. NALL,

B. T. KIMBROUGH,

J. V. STEIN,

J. E. THIGPEN,

Z. B. DAVIS,

T. J. BAILEY,

L. F. MONTGOMERY,

R. W. MILLSAWS,

JOHN F. BARNES,

MRS. ADELIA M. HULLMAN,

MRS. A. J. QUINCE,

A. H. LONGINO,

J. M. STONE,

T. W. HOLLAND,

W. W. STONE,

H. C. CONN,

J. J. EVANS,

W. M. SCHILL,

PROPS. MISS. COLLEGE,

S. D. LEE,

M. P. LOWREY'S FAMILY,

JOE H. BERRY'S FAMILY,

THOS. ATKINSON,

S. L. HEARN,

W. L. NUGENT,

H. M. TAYLOR,

MISS. LULA EZELLE,

MRS. L. R. MORGAN.

SYSTEMATIC GIVING.

The people have been thinking on this subject a good deal recently, and the Southern Baptist Convention, at the meeting in Birmingham, appointed a committee, I believe, to arrange some working plan. Now, it is evident to all who have been interested in collecting money for our various objects, that we are greatly in need of some method of increasing the amount of our contributions—one that will reach every possible person and secure the funds needed by the least possible friction and with the greatest possible facility.

On this subject I have a few suggestions to throw out, which if they do not find favor, will, I hope, stimulate others to make some that are better.

While the plan of collections may not be the prime consideration, yet we know that is of very great moment; and other things being equal, or nearly so, the boards or societies or churches which have the best plan, will be most successful in getting money for the needs of their work. Paul, in writing on this subject, makes the method only secondary to the motive.

If we are to have a plan that will reach every member of the churches in the Convention territory, let us begin with individuals. Let every one of you lay by. We need not go any further until we are willing to obey this command of the spirit through Paul. When every one of us has done thus much, let us secure our neighbors as converts to the same principle.

Again, don't wait till you sell your cotton, or money is more plentiful, because for most of our people this is not necessary. But Paul says it must be upon the first day of the week. It is weekly laying by that has the sanction of God's word. Let us strive to come to this cash basis in making our offerings to Him.

Once more, let this be done by each one as God has prospered him. It must be a definite proportion of one's income. Some are convinced that the tithe or tenth system is still binding on the Lord's people. There seem to some difficulties in the way of adopting this rigid system. But this seems evident that one-tenth is little enough for anybody to give, and some could give much more. So, then, every one ought to resolve that as God prosers him, that is, a definite proportion of his income, he will give to the service of the Lord. It might be added that the Israelites often gave much more than one-tenth, this amount being given to only one object, whereas they give besides, offerings of various sorts.

This much for the individual. Now as to the churches.

Every church ought to make a contribution once a year, anyway, to each of the objects fostered by the Convention. And each pastor ought to see that it is done. Alas, that there is any church or pastor behind in this work. I suppose such do not read THE RECORD, especially articles on giving.

Of course there ought to be a set and regular time, so that everybody

Brother Jas. A. Scarborough, of Wesson, Miss., has recently obtained a valuable patent on a triple carriage adjustable vehicle shaft, which is being manufactured, for which he desires to sell. Persons desiring to invest in a profitable business would do well to send for his circular.

FROM COLUMBUS ASSOCIATION

The pastors in this Association have decided to enter upon a regular centennial campaign. The objects had in view by this work are two. In the first place a strong effort will be put forth to educate the people on the subject of mission work. The second object will be to get the churches to give more freely to the cause. The importance of the first object is clearly seen, in view of the fact that large numbers of our people know comparatively little about what is being done to evangelize the world. The importance of the second object is seen when we know how little is given by professing Christians to give the gospel to the world. A regular programme of work has been prepared, and a goodly number of brethren are expected to do their best to make this movement a success. The first meeting was held in West Point on March 3-4. The services were held only in the evening. The first meeting was opened by Bro. Beall, of West Point, and addressed by Brethren Freeman and Carter. At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification of their hearers.

The next service of this kind is to be held at Starkville on the 17th and 18th of March, and all would be glad.

At the second service, Brethren Sellers and Johnson spoke, and that greatly to the edification